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fraternal, spiritual, free.

Universal Religion

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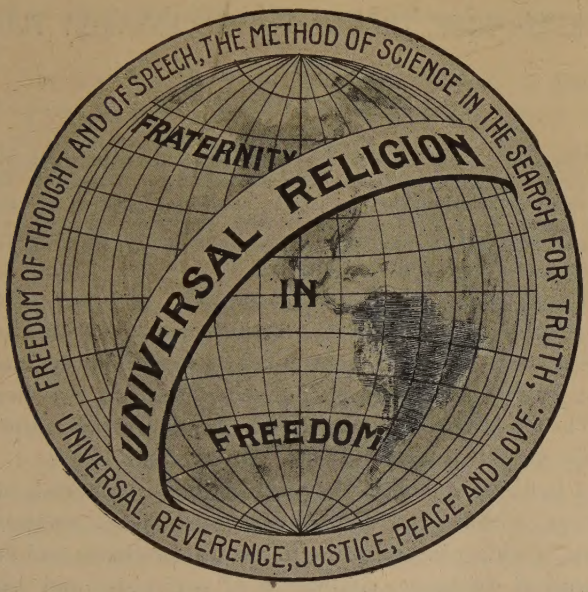

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PUBLICATION COMMITTEE

Samuel Collyer (Treas.) John W. Pratt. Alice C. VanRuyper

EDITOR

ALFRED W. MARTIN, 409 North E St., Tacoma.

Subscription, $1.00 per Year; Single Copies, 15 Cents.

Address all business communications to
Sam'l Collyer, 213 California Bldg., Tacoma, or to J. W. Pratt, 310 Bailey Bldg, Seattle

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MY CREED: MINE, THOUGH NOT NECESSARILY YOURS.*

BY THE LATE W. J. POTTER.

[On New Year's day of 1880 Mr. Potter preached his first sermon as minister of the then Independent Unitarian church in New Bedford, Mass. Twenty-five years later still the minister of the church, he preached an anniversary sermon, of which the last part is here re-printed. After showing in what ways the views with which he began, essentially those of Theodore Parker, had been changed by the doctrine of evolution, he continued, presenting the context of his creed.]

And now let me briefly draw into serial form the leading articles into which these fundamental principles of my religious faith naturally branch,—stating them succinctly without argument, the argument having been given from time to time for these many years. The statement may be called my creed: mine, though not necessarily yours.

1. I believe in God as the power eternal, immortal, invisible, omnipresent, within and behind all phenomena, unknown and yet known, working in and through nature, producer and sustainer of all forms of existence, vitalizer of all organisms and life, welling up as mental and moral energy in the consciousness of man, striving in the development of human history to establish righteousness as the law of life for the individual and for the race, and as the surest, amplest providence for human guidance.

2. I believe in man as the highest consummation and expression of the eternal energy in that part of the universe which comes within our knowledge. Beginning on the level of animal existence, springing from the lower forms of life that were anterior to him, I believe that in him the eternal energy has fashioned such an organism that he has been able to rise from the plane of animal life, through the various grades of savagery and barbarism, until he has reached the heights of civilization, enlightenment and power,

*Reprinted from The Index, 1886.

which he holds to-day. I believe that he has made this progress, and has capacity for indefinite progress in the future, through his natural faculties of reason, conscience and affection, which are a manifestation in him, under finite limitations, of the eternal energy itself, and which may be so vitalized as to make man a secondary creator in co-operating with and carrying forward the eternal world-purpose.

3. I believe that the moral law, or conscience, is man's intuitive perception of the equation of rights between human beings in their relations to each other. I believe that a certain stage of intelligence, through the disciplines of experience, had to be reached by primitive man before this perception became possible, just as a certain degree of intelligence was necessary for perceiving the relation of numbers in the multiplication table; but that, when this degree of intelligence was reached, the perception of the equation of rights between man and man would follow as necessarily as the perception of the relation of numbers. I believe, therefore, that morality rests on as permanent and irrefragable a basis as does the science of mathematics.

4. I believe that religion is the expression of man's relation to the universe and its vital powers, or to its living, sustaining energy. From connection with and dependence upon this energy it is not possible for man to escape. The fact of this relation is established by science; and science, in its broad sense, must be depended upon to give the true theory of it. But, in all ages, man has been conscious of it; and his expression of the relation has threefold form,—through thought, through feeling and through action. Through one or the other of all these forms of expression he has sought to perfect his relation to the universal forces and laws. I believe that from this fundamental idea have grown all the special religions, while their distinguishing beliefs and ceremonies have been shaped by the intelligence of the people holding them. I believe, therefore, that all the religions have a natural origin and a natural developement; that, by virtue of their common root, notwithstanding their differences and antagonisms, resulting from their special doctrines and claims, there are among them certain underlying unities of belief, aspiration and moral sentiment, by which they are bound together in one fellowship.

5. I believe that the sacred books of the various religions have the same natural source,—the human mind, in its effort to express its relation to the infinite Power. They are the religious literature of the race or people producing them. Various in merit, they all contain important truths; and the truths in all of them are mingled with errors. As a transcript of what humanity has thought and felt, as it has struggled with the great problems of life, they are invaluable. But they are to be read to-day, not as infallible authority for truth, but with that discrimination which can separate truth from error, and find refreshing for the heart and moral stimulus for conduct instead of a creed to bind upon the intellect.

6. I believe that the founders and prophets of the religions were human beings, of superior intellectual endowments or moral insight; holy men and seers, who became the natural leaders of the people about them, and around whose lives, through the pious imagination of their followers, there afterwards gathered legends and myths. to express the people's wonder and admiration for their greatness and power. I believe that the lustre of the moral example for Jesus is not dimmed, nor the power of his character for moral inspiration impaired, by thus placing him in the natural line of humanity, and in a group of kindred souls, who have lived, wrought and died, and borne brave testimony to truth and right, for the guidance and healing of the nations.

7. I believe that reward and retribution for deeds done in the body are assured by the natural law that binds effect to cause; that moral error, or wickedness, produces as its inevitable consequence pain and wretchedness; that, if continued, it is suicidal in its agency, and tends to the ultimate destruction of its own power; that moral good, on the contrary, is self-perpetuating, and leads ever more and more to larger and higher life, to realms of purer happiness, and to ever greatening capacity for virtue and for virtue's service.

8. I believe that, on the ground of the strongest and most rational probability, though it be beyond the realm of knowledge, man may entertain a confident hope,—nay, a faith,—in his own personal immortality; that the eternal energy, having achieved self-ocnsciousness in the wonderful personality of human character, with its power of progressing upon its own nature, will not lightly throw away such an advantage after a few years of life. I believe, however,

that while man may entertain this hope and hold this faith, his first of duties is not to dream of the life hereafter, but to work zealously for the amelioration of human society on earth; to show himself less anxious about saving his own soul for eternal bliss than concerning the salvation of other souls around him from present ignorance, wrong and wretchedness, so that they may become capable of intellectual, moral and spiritual life.

9. I believe that, as God, the eternal, living energy, is ever seeking and striving to embody his power more and more in man, soliciting him, by inward constraining impulse, to truth, goodness and moral beauty, so also may man correspondingly seek and find God; for

"God is seen God
In the star, in the stone, in the flesh, in the soul, and the clod.
And thus looking within and around me, I ever renew
(With that stoop of the soul which, in bending, upraises it too)
The submission of man's nothing-perfect to God's all-complete,
As, by each new obeisance in spirit, I climb to his feet."

10. I believe, finally, that these lines of Browning aptly express religion's three-fold form of manifestation, through thought, emotion, and conduct. They hint a philosophy of Deity and conduct of man, and of the relation between them, and they picture the emotional attitude of the human mind in all genuine worship and prayer; as also the brave endeavor and deed that are necessary to bring human life and divine law into practical harmony.

Thus, friends, have I given you my creed, not, of course, to impose it upon you, but as the substance of the religious philosophy which underlies my ministry. One doctrine implied in my creed is that every person is responsible for his own,—that freedom of thought is both a right and a duty which all human beings should hold sacred.

But higher than any creed is the deed. Better than any other kind of faith is the faith that takes shape in pure and upright character. This has been my constant theme through all the years of my ministry. It has sometimes seemed to me that, whatever the topic I treat, my sermons always come, in the practical application at the end, to this one goal,—CHARACTER, TRUE AND BENEFICENT CHARACTER,—this above all things, this forever and evermore.

REVELATION.

EMILIE H. DARROW.

The flower whose numbered petals morn unfurls;
The star that through fixed orbit nightly whirls;
The ocean-tides that well their boundaries know;
And therein pace with measured ebb and flow;
Sage birds that count how long they may sojourn
To rear their broods, then flit to distant bourn;
All these, and one thing else—more wondrous far
Than ocean-tides, or birds, or flower, or star—
Earth's sovereign, Man, the richest heir of time,
Of force and matter born, to upward climb:
All these realities doth reason find
Together linked, in proof one law doth bind.

As witnesses, clear-tongued, they loud proclaim
How balanced is the universal frame;
What certainties of compensating law
There are, which e'en from death the sting can draw;
What branches by all waysides men may meet,
Wherewith to turn life's bitter waters sweet;
And how increasing knowledge doth permit
The bonds of brotherhood to closer knit.

Thus is revealed an order adequate
To render just and happy man's estate,
Through steps progressive and at equal pace
With human effort nature's laws to trace
And follow after, with obedience wise
That counts pursuit of truth no sacrifice.

Then blessed be fair Science whose search-light
Has flooded ancient gloom with radiance bright!
No more is favor vouched to separate few—
The many left with neither hope nor clue
To happiness. We hail the breaking day
When all men shall, with glad assurance, pray,
Invoking Powers which earth, and sea, and air,
And all that live and love therein, declare
To work together, offering good to all,
Through sure, eternal laws; whate'er befall.

A Revelation this with joy replete,
And for all human needs divinely meet.

Waterford, Conn.

SYNOPSES OF REPORTS

Read at the Ninth Annual Roll-Call Sociable of the First Free Church of Tacoma.

NINTH ANNUAL REPORT BY ALFRED W. MARTIN.

It is a source of great satisfaction and pleasure to be able to appear before you for the ninth time with a gratifying and encouraging report. Looking back over the nine years of our togetherness, I rejoice in realizing that even during the dark and dubious period of business depression from 1893 to 1898 we had many and good reasons for gratitude and encouragement, while with the returning tide of business prosperity there came corresponding manifestations of intensified interest and deepened devotion to our noble cause.

Reverting to the first Sunday of last January, I record the introduction of a new hymn-book as the most significant event of the year. This publication, prepared during the three preceding summers, was paid for by the sale of 150 copies to the Seattle society, 150 copies to individual purchasers, by subscriptions secured through the efforts of Mrs. R. T. Reid, and by the sale of "Liberty, Loyalty and Love," the compilation of sermon-extracts made by Mrs. F. W. Low. Some 500 unbound copies remain to be bound and disposed of, and our hope is that other societies may find the book serviceable.

Attendance at the Sunday services during 1901 was, as nearly as I can estimate it, fifteen per cent. larger than in 1900. From January to April inclusive, when the series of discourses on "Modern Occultism" was delivered, the seating capacity of our auditorium was taxed to its utmost capacity and frequently people were unable to gain entrance. And when through the ensuing six months, it was found that the average Sunday attendance was increasing and that larger quarters down town wonld offer better facilities for the development of our work, it was voted to hold our Sunday meetings at the Tacoma theatre, and on the third of November there began what it is expected will be a continuous series of forty Sunday services each year. This permanent removal to the

theatre presented the problem of deriving revenue from the vacated auditorium and the suggestion to transform it into a music hall, to be rented for concerts, receptions and other entertainments, met with a unanimous response from the board of trustees who immediately took steps to solve the new problem in this practical way Whatever regrets we may have, and I know they are many and deep, over the surrender of our church auditorium, with its endeared and hallowed associations, let us never lose sight of the fact that our motive was a worthy one and that we may confidently anticipate more and more proofs of the wisdom of our undertaking. All that is now needed is hearty co-operation on the part of every member with the trustees in their efforts at securing the res ervation of all the seats on the floor of the Tacoma theatre. That once accomplished, there will be no further necessity for calling on the congregation to make up deficits by buying tickets for enter. taiments or by paying an additional assessment to the treasury.

It gives me exceptional pleasure to report that the number of new members added to our roll during the past year is 46, the largest annual accession since 1893. The total number enrolled is 536, of which 247 are resident members. And of these I am sorry to say 27 are merely nominal members, by which I mean that they have not attended a single service or contributed a single cent toward the support of our movement during the entire year. As an index of the growiug stability of our city population, I would point to the remarkable reduction in the number of removals from the city. Only 23 of our number have moved away within the last year, whereas in 1898 nearly double that number and in 1897 more than three times that number left the city. Only three persons requested the withdrawal of their names from our roll and in no instance was it for what in my judgment is the only proper reason for withdrawal, namely, loss of sympathy with the principles and aims of our movement.

To the roll of our honored dead we had to add, on the ninth of May, the name of Mr. Henry Bancroft Caldwell, who was not only a loyal member and active trustee of the Society, but also a citizen of the type that added lustre to the fair name of Tacoma. Both our Society and our city are poorer since he has gone from among us.

With the exception of two Sundays I have spoken every Sunday morning in Tacoma and every Sunday evening in Seattle throughout the church year, lectured twice for the benefit of the Tacoma Society, twice for the Fortnightly Club, five times for the benefit of the Seattle Society, and once, in the Congregational Church on St. Helens avenue, for the benefit of the Ferry Museum.

My register shows that the marriage ceremony was performed for thirteen couples, and that twenty funeral services were conducted.

My chief professional sin of omission in 1901 was the failure to make my annual visit at the house of every member of the Society. But this sin I am sure will be pardoned by every one who knows how exceptionally preoccupied my time was with more imperative duties. I console myself, moreover, by remembering that the great majority of our members still owe me eight calls for those made upon them in the preceding years. I am at home every Thursday evening and would be glad to have those who still owe me one or more calls cancel their friendly obligation.

Two attempts were made during the year to secure a resident minister for the Seattle Society; one in April, when Dr. Hedley Hall came from Chicago, and the other in September, when Mr. A. K. Beem came from Benton Harbor, Mich. Both these attempts proved unsuccessful and there was consequently no alternative for me but to consent to carry on the work myself, trusting that the magnificent opportunity in that growing field for a strong, active and influential Society would find its man in the near future. When Mr. Beem went to Whatcom and inaugurated services on the 27th of October under the auspices of the "People's Church of Universal Religion," we shared his conviction that a third Society of our sort would soon be established in the Pacific northwest. But two months of consecrated effort compelled Mr. Beem to believe that even with the temporary financial aid pledged by the Tacoma and Seattle Societies the time is not yet ripe for the organization of a self-supporting society in Whatcom, and he has therefore determined to return to Benton Harbor and there proceed to organize, on the basis of free, spiritual and universal religion, the men and women who rallied around him at the time of his withdrawal from

the Universalist denomination. May Whatcom's loss prove to be Benton Harbor's gain.

As treasurer of the PUBLICATION FUND I have to report a balance on hand of $60.60, after the year's disbursement of $40.00 for the printing of 2,050 copies of pamphlets, most of which were for free distribution.

As editor of our monthly sixteen-page paper, "Universal Religion," I have done the usual editorial work for the nine editions of the year and contributed eight discourses in full, together with synopses of the series on Modern Occultism. Now that this important branch of our work has entered upon its tenth year, I have but one wish to express concerning it, viz., that every single Free Church home be represented on the list of subscribers. Let this wish go to the hearts and purses of those for whom it is intended so that next year I may be able to report that our paper goes into the home of every member of our Society.

Of the SUNDAY SCHOOL, I need only say, in addition to what has already been reported, that it is one of which any Society might justly feel proud, and I am disposed to doubt if there is another Sunday School anywhere that is doing any better work or scoring any greater success than ours, thanks to the efficiency and consecration of its teachers and officers who have caused the hundred or more scholars to feel it a genuine deprivation and loss whenever they are obliged to miss a session of the weekly meetings.

In ten months we shall be ten years old as a Society, and my hope is that we may celebrate this anniversary by liquidating at least one-half of our mortgage-debt. As a means to this most desirable end I recently presented a plan to the trustees which met with their approval and which I will make known to you all personally at the earliest possible date. Meanwhile let us resolve to keep the shoulder to the wheel, to sustain our loyalty to the First Free Church of Tacoma, and do all in our power to promote the noble, glorious, sacred cause to which we have dedicated the best that is in us.

THE WOMAN'S UNION.

Mrs. Joseph Hunt, President.

Early in 1900 the long felt desire for a change in the name of our organization was fulfilled, and on January 30th the "Ladies

Friendly Society" became "The Woman's Union." Under the very efficient leadership of Mrs. F. W. Low much good work was done from January to December, and the Union's year closed in June with 63 members in good standing.

Our efforts in a financial way were especially successful. In March, from the 26th to 30th, in connection with the Free Kindergarten, a "rummage sale" was held which netted us $250. On April 20th an amateur dramatic musical entertainment was given in this room which added $29.30 to our funds. Before closing for our summer vacation, a plan for celebrating the beginning of Mr. Martin's tenth year in a substantial way was laid. Boxes, representing each day of the year, and so arranged as to receive and keep small change, were placed with members and friends, to be opened October 11th. Mrs. Low was the chairman of this undertaking. and to her splendid efforts is due much of the success of the scheme. A jubilee social was held on the evening of October 11th and it was found this plan had brought in the sum of $336.32. On November 26th and 27th a Thanksgiving "Goodie Sale and Luncheon" was held down town, netting us $125.45. The sale of a handsome luncheon cloth, donated by a Seattle friend, brought us $20, the sale of a picture painted and donated by Mrs. Johnston, $5, the usual holiday gift of $5 from Mrs. Ripley of Boston, and the annual dues of members, must be mentioned as among the smaller sources of revenue.

Our expenses have been varied and many. It gave us great pleasure at different times during the year to increase the church treasury, and during the year we contributed $400. Our old piano having long since outlived its usefulness we purchased a new one paying $265 cash and the old piano.

The janitor's salary is paid by the Union, and the church grounds are kept in constant order. A church directory was established in the leading hotels of the city to be revised monthly.

No one present to-night can have failed to observe the bright new appearance of this room, the social home of the church. To one of our most loyal and earnest church members are we indebted for the beautifully tinted walls and newly varnished wood-work. Speaking for each member of the Union, and I am sure for each one of this audience, I wish to express thanks and hearty apprecia-

tion to the donor, Mr. George Browne. When the walls were made so beautiful our old worn-out carpet must needs come up. This we replaced with the comparatively new one from the upper room.

A new reflector for our stage foot-lights was necessary. The old drop curtain faded and shabby through long use, we replaced with a bright new one. Our kitchen floor has been newly painted. We have had new Welsbach burners put on all the gas jets in this room. Such are some of the minor achievements of the Union during the past year.

Much philanthropic work was accomplished in 1901 by our various committees. There is the postoffice mission for the free distribution of literature, with Mrs. F. W. Low as chairman. The work in the three hospitals of the city, with Mrs. J. Sharmon as chairman, the "Home Library" in the "Nigger Tract" with Mrs. Frye as chairman, and the "Boys' Club," Old Town, a work begun and carried on by Mrs. L. G. Johnson; all these under the auspices of the Union.

Late in 1901 a call for help came to us from Unga, Alaska, and was generously responded to. Three boxes of warm clothing and two boxes of pilot-bread were promptly shipped and free transportation kindly offered by the steamship companies.

In a social way our year has been a success. On the first Wednesday of the month as usual a tea was given, two of the ladies acting as hostesses. The attendance at these teas has ranged from 43 to 87. There were four church socials held during the year, the details arranged for by the Union. Besides this record of our financial, philanthropic and social doings, I must mention the quiet undercurrent in all these lines that never gets into the minutes of our meetings. The sick and those in trouble are visited. Flowers and plants are sent on messages of love and sympathy. Friendships are made that are never broken, while in and through it all the loving heart and open hand of Mrs. Martin is ever present, helping us over the rough places in many, many ways.

Regarding our membership, let me say that out of about 150 women enrolled as members of our church only 63 belong to the Union. Now every one of the other 87 should belong to the Union. If you cannot be active members you can at least lend us your support and good will.

The Seattle ladies have just organized a Woman's Union modeled after ours and I hope soon to be able to visit them and extend our good wishes for success. The page for 1902 is an unwritten one; yet, I feel, we need have no fears as to its record. The field is large and growing and the workers are willing.

THE POSTOFFICE MISSION,
Mrs. F. W. Low, Chairman.

During the year we have had thirty-six correspondents, fifteen of whom have become regular and some of the rest may become so. We have sent out 162 sermons, 90 copies of "Universal Religion" and its predecessor the "Free Church Record," and 15 tracts. This does not include several packages made up for friends to distribute themselves, or special calls from hospital patients and others. Three of the regular correspondents have been taken over by Mrs. Frye and Mrs. Champlin and Mrs. Jacobson. We have on hand a balance of $6.25. Through the Postoffice Mission we have had several books on psychology donated to the adult library by Dr. Wagner of Steilacoom, and Miss Wheeler of Ellensburg also kindly sent us considerable literature, which I have been able to use. One of our regular correspondents sent us $5 as a mark of appreciation. We have had standing advertisements in several of the country papers during the year, and one in the News and Ledger for more than a year. That in the Courier, at Enumclaw, was put in through the kind efforts of Mrs. L. G. Johnson. If your secretary ever feels discouraged she has only to remind herself of the little verse by J. G. Holland, which reads:

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies.
And we mount to its summit round by round."

And the Postoffice Mission is mounting.

HOSPITAL COMMITTEE,
Mrs. J. Sharmon, Chairman.

To accomplish our work as expeditiously as possible we decided to divide it into three parts. Mrs. Segar agreed to take the "County" hospital, Mrs. Garretson the "St. Joseph's," and I the

"Fannie Paddock." These we visited regularly and reported to the Society. At Christmas time jellies, oranges, carols and magazines, donated by the Woman's Union, were distributed at the three hospitals. The superintendents have again and again expressed their appreciation of what the Free Church does through its regular and all the year round systematized way of attending to the work.

HOME LIBRARY,

Mrs. R. E. Frye, Director.

Our work in that district miscalled the "nigger tract" was carried on steadily throughout the church year, every Saturday afternoon. We were regretfully obliged to restrict the work to girls only, our rooms not being large enough for both boys and girls, and the average attendance of girls being from thirty to forty. The work for the past year has been mainly lending out the books so carefully selected by the library committee and instructing the girls in sewing. Four graded classes were organized. The elder girls, or first class, made and completed by hand some garments for themselves. The second class made each a white apron with bib and pockets. The third class hemmed or hemstitched tray cloths, pieces of table linen being kindly donated by one of the ladies. The fourth class made patch work quilts and dresses for their dolls. On the last Saturday prizes were given for the best work in each class; also for deportment and behavior.

On the 15th of June we held our annual picnic, transportation fare being furnished by the Woman's Union.

We have secured larger quarters for our work, at the corner of North Thirtieth and Carr streets. These will be used jointly for the Boys' Club, the Girls' Club and for our Home Library work.

In closing my report I would like to read the closing lines of the report given by Miss Tidmarsh two years ago: "We feel strongly that the field is large and the work done VERY SMALL, but in spite of discouragements, and they are many, we hope that seeds of truthfulness and courtesy, unselfishness and thoroughness, are being sown which will bear fruit in days to come."

"OLD-TOWN" BOYS' CLUB,

Mrs. L. G. Johnson, Superintendent.

As this is the first time in the history of the First Free Church that there has been a Boys' Club to be reported upon, let me tell why and how the club came to be. December 31st, 1898, I found myself again in Tacoma, and my home in that section of the city known as "Old Town," in which are located six saloons. My heart went out to the sadly neglected children of the district. I proceeded to get acquainted with them. I kept peanuts, cookies and fruit always by me, and when I saw the children out playing I called them to me, giving them some fruit or nuts, and it was not long before we became warm friends.

March 12th, 1901, four of the leading boys came to my home and spent the evening in playing games, singing, talking and eating. I suggested inviting more boys to come with them the next week, and in a month our number had increased to twenty-five, all that the house would hold. I conferred with Mr. Martin about organization (as the boys desired to form a club), and found it was one of his long cherished desires to have such a club in that part of the city. He at once entered into the matter, giving it his hearty support and co-operation. We drew up a constitution and by-laws, and officers were elected. The boys voted to make their dues ten cents per month. Badges were purchased for them out of this money. Mr. Martin met with them as often as he possibly could, and promised them a series of talks on his travels in Europe, illustrated with stereopticon views. Three of these talks have already been given. The next step was to place this growing work under the auspices of the Free Church, and the matter was brought before the "Woman's Union" at their regular business meeting in May. By a unanimous vote the Boys' Club was taken under their supervision and made a part of the church work. I was appointed superintendent. The boys showed their appreciation of this step by voting to donate $1.50 of the $1.70 in their treasury to the "Jubilee fund" of the church. Then came the vacation when regular meetings were suspended till the fall. On July 16th the boys passed a delightful day at Steilacoom beach, invited by Mr. C. E. Hill. The boys were called together again on the first Wednesday evening in October, and have met every week since then.

Being obliged to leave the city, and these boys whom I so love, I am thankful to be able to entrust them to Mr. Harvey L. Johnson, one of Tacoma's noblest young men. He has met with the boys on three different occasions and has proved that he knows how to win and care for boys. Mr. Johnson has consented to act as superintendent in my stead. The "Woman's Union," to enlarge and provide for the growing work of the club, have rented the lower floor of the building on the corner of North Thirtieth and Carr streets. and are having it cleaned and fitted up for the boys' use. Hon. E. S. Hamilton generously presented the entire year's rent of the hall. Thus the Tacoma Boys' Club, under the auspices of the Woman's Union, Mr. Martin and Mr. Harvey Johnson, will go on and on, ever increasing in influence and power. We are sure the boys will grow up nobler men because of their connection with the club.

"UNIVERSAL RELIGION,"

Samuel Collyer, Chairman of Publication Committee.

We come again with a clean bill of health. No debts and a balance of $41.13 in the treasury. Our publication, however, is not receiving the support to which it is entitled, if we take into consideration the benefits which our cause would receive by a larger circulation.

Every member of the societies in Tacoma and Seattle should subscribe for it, and after reading send the magazine to some friend. Each number, as you know, contains one of Mr. Martin's sermons and the missionary work to be accomplished in this manner is beyond calculation, if you will only try. We are now entering our tenth year—the January number being No. 1, of Vol. X., and we hope to double the number of subscribers this year.

Your committee desires to express its great appreciation of the work of Mr. Martin, without whose efficient aid as editor, and in other ways, it would be impossible to continue the publication. We are indebted also to Mrs. Luema Johnson for aid in soliciting advertisements, for which we desire to express our hearty thanks.

YOUNG LADIES' ALLIANCE,

Miss Laura Taylor, President.

On summer evenings, during 1894, the members of Mrs. Martin's Sunday class met with her to read Emerson's "Essays." So delightful and profitable were these meetings that, in the fall, a permanent organization was effected, known as the "Young Ladies Alliance," with four objects to be attained: 1. To further the interests of the First Free Church; 2. To foster a spirit of service; 3. To gain a broader culture; 4. To promote sociability among its members. During each succeeding year much has been accomplished and that the past year has been one of the most successful, may be gained from a brief summary of its achievements.

To accomplish our most important object, that of gaining a broader culture, the reading of Browning's shorter poems was continued during the first half of the year, followed by Books I. and VI. of "The Ring and the Book."

The fall work was resumed with the reading of Book VII., and several excellent papers were prepared—discussing the different points of the poem. A new programme for 1892 has been arranged. Selected poems from Browning will be read, alternating with talks on European cities, from Mrs. Martin's personal experience. The first of these talks was on "Bayreuth and the Wagnerian Opera," and so full of charm and delight was it that the second one is enthusiastically anticipated. The bi-monthly study meetings have all promoted sociability, and in addition to this we have had, one of Mrs. Martin's enjoyable evening parties, and her looked-forward to summer Sunday on the beach.

So successfully was the December "Sale" carried out that the Alliance was able to vote $100 to the church treasury. Besides this it also voted $15 to the "Free Kindergarten," and still retains $110, of which $90 is in the bank, a circumstance hitherto unknown in the history of the Alliance.

Another important item is the fact that our membership has increased from twenty-three to thirty-five, a gain of twelve members over last year's number. This has been a source of much gratification to the old members who have long desired that more young ladies might share with them the result of Mrs. Martin's untiring and devoted effort in behalf of the Alliance.

THE SUNDAY SCHOOL,

Harvey L. Johnson, Assistant Superintendent.

The work during the past year has been very encouraging and beyond a doubt of inestimable benefit to its members. Each summer, during his vacation, Mr. Martin prepares a course of study for the Sunday School for the following year. A subject is assigned to each Sunday and the course is printed in the form of a schedule of lessons, a copy of which is given to every member of the school. Last year we studied the "Life and Character of Jesus." This year we are studying "great passages from the Old Testament." Each one of the great passages selected presents some ethical or religious idea, which is amplified by the teachers, along lines suggested by Mr. Martin at the regular teachers' meetings.

Two special features of the Sunday School work should be specially mentioned. They are the "Red Letter" days, and the regular Sunday examinations conducted by Mr. Martin. During the year we have six Red Letter days, on which special programs are rendered by the members treating on subjects appropriate to the day. Four are concerned with the seasons and the other two with patriotism and humaneness. The weekly examination conducted by Mr. Martin demonstrates in a most gratifying way, that the scholars grasp the meaning of the lesson. Here are a few typical questions:

Name the sources of Jesus' education?

What did he learn at home; at the synagogue; at Capernaum?

Why is the story of the temptation told about Jesus?

What was the real temptation?

What is the real good of temptation?

What does the word beatitude mean?

What is the key to the understanding of the beatitudes?

Tell a story from the Old Testament to illustrate loyalty to convictions?

What five principal lessons did Jesus teach in The Sermon on the Mount?

What two qualities were most prominent in the character of Jesus?

The Sunday School has had occasion more than once to feel indebted to Miss Frothingham of Boston, and last week her generosi-

ty was again manifested by the presentation of 100 copies of her collection entitled "Universal Hymns," a gift which fills a long-felt want in our school.

SECRETARY-TREASURER OF THE SUNDAY SCHOOL,
H. H. Garretson.

During the nine years in which your secretary has been actively connected with the Sunday School there has never been a year in which it has exhibited so much progress as in the one just past.

The matter of grading the Sunday School and adopting the work of each class to the age and ability of the pupil has received special attention. Under Mr. Martin's supervision, the work is conducted by a corps of nine teachers. Pupils of kindergarten age are well cared for by Mrs. Temple, while the young ladies of the Sunday School are in charge of Mrs. Martin and Miss Angie Rice, and the young men are taken care of either in Mr. Reid's class or in that conducted by Mr. F. D. Nash.

The intermediate grades are in charge of Mrs. L. G. Johnson, Miss A. C. Van Ruyper, A. B., Mr. Harvey Johnson and Miss Shenkenberg.

The present membership of the Sunday School is 107, and the per centage of attendance for the year past is 73, making an average attendance for the year past of 78.

As treasurer it gives me pleasure to report a balance on hand of $29.14 with all bills paid.

SUNDAY SCHOOL LIBRARY,
J. Howard Fehse, Librarian.

During the past year eight new books, costing $4.50, were added to the library making a present total of three hundred and twenty-eight. Twenty-five dollars will soon be spent for the purchase of additional books. This increase of books will fill the present book case to overflowing. A new and larger case, with better arranged shelves, is therefore needed and expected. Only twenty-four members of the school were regularly borrowing books in 1901, but a larger number will no doubt wish books after the new volumes come in. Only one book was lost during the past year.

THE PANSY CLUB,
Mrs. T. O. Abbott, Director.

The Pansy Club is an organization for girls under fourteen years of age, its object being to acqnire a knowledge of the art of sewing. A course prepared by Miss Woolman and in use in the industrial schools of New York, has been adopted and is followed as closely as possible.

The work is laid out in three courses. The first giving much attention to preliminary work; such as forming habits of neatness, learning to use a thimble, holding the needle properly, etc. The plainer stitches are then taken up in turn, the small attractive models chosen, teaching the utility of the stitch as well. The second and third courses are but continuations of this, advancing one step at a time through the many intricacies until a knowledge has been gained of all the many stitches and their uses.

Each child is furnished with a blank book in which each completed and approved model is placed for inspection at the end of the term and her possession at the end of the course. Besides their usefulness for future reference these books testify in a manner not to be gainsaid, of a patience and industry most praiseworthy.

The Club meets every Saturday morning in the church parlors for two hours, twenty minutes of the time being given to recreation. Twenty-one answered to roll-call last year with surprising regularity.

An initiation fee of twenty-five cents is charged. Those who are not connected with the Sunday School pay an additional twenty-five cents. The revenue from fees affords ample means for buying what material is needed, which is our only expense. The Club's finances are therefore in a most satisfactory condition, the close of the year finding us with $6.21 in the treasury.

The year closed, as is the custom, with a party given by Mrs. Martin. At this time the books were inspected and prizes awarded by her to the two showing the most careful work, also to the two most punctual and regular in attendance.

THE FORTNIGHTLY CLUB,
William Schlarb, President.

This, as you know, is the young people's organization of the

church. We are glad to be able to report another prosperous year. As usual the club presented a minstrel entertainment during the early part of the year, which proved to be a great success. Regular fortnightly meetings have been held, a social affair alternating with a stereopticon lecture by Mr. Martin on his travels in Europe. These lectures are open to the public upon the payment of a small admission fee and the proceeds are devoted to the maintenance of the chorus choir of the church.

Our membership is now nearly seventy, the largest membership the club has ever had, and with such a strong organization we enter the new year with the brightest prospects.

CORRESPONDING SECRETARY,

Miss Laura Taylor.

During the past year I have kept in touch, as usual, with our non-resident members by sending them copies of our pamphlet publications. The series of discourses by Mr. Martin on "Religious Reconstruction," were sent out to the number of 396. "Free Church Tracts" Nos. 13 and 14, issued during 1901, were duly mailed to all our non-resident members, and to the 95 subscribers to our tract-fund.

TREASURER'S REPORT.

R. T. Reid.

The total receipts for the year amounted to $3,038.83; disbursements, $2,858.84; leaving a cash balance on hand of $179.99. The balance due on account of pledges amounted to $221.85, making the total amount of cash on hand and bills receivable, $401.84. The current debt of the Society amounted to $580.02.

There were on the subscription rolls at the close of the year the names of 106 regular contributors as against 87 on January 1st, the amount pledged being $542.00 per annum greater than at the beginning of the year.

On November 1st, with the removal of the Society from the church to the theatre, the system of voluntary contributions was supplanted by our present method of selling reserved sittings.

This plan is rapidly coming into favor as being the most business-like and equitable method of providing revenue so far devised. If applications for sittings continue to be received for the next sixty days at the same rate as for the past month, the revenues for the ensuing year will have been safely provided for, which may be said to be the most encouraging "financial" outlook in the history of the church.

The Seattle Society was represented by Mr. Kelly and Dr. Sloan, both of whom addressed the assembly after the reports had been read.

ADDRESS OF MICHAEL KELLY.

Metaphor flows not readily from my lips and the graces of the orator are to me unknown. I feel very keenly my inability to address you in a manner befitting this occasion. But as I sat listening to the various reports of the officers of the different sub-organizations of this Society, and realized the amount of good work that has been done, I longed for a thousand tongues to tell of all that you have accomplished. I did not realize before how little I was good for. I have faced the murderer's bullet and feel that, physically considered, I am no coward, but on hearing the report of the Boys' Club I realized that I am a moral coward, in the sense that I have not done my part toward my fellowmen, but like the hypocrite of old have been satisfied that I have done better and am better than many others. I believe I am an evolutionist and perhaps I can best illustrate it by telling you a story of myself. I was born in Ireland forty-nine years ago and baptized a Catholic. I came to Seattle when only eleven years old, and have lived there ever since. Father Vary, stationed at Fort Steilacoom, made occasional trips to Seattle in an Indian canoe, and on one occasion held an argument with my freethinking step-father, in the course of which he told the story of a priest who, accosting an idle boy, asked, "have you been to confession?" "You ought to go." "What will I have to pay," asked the youth. "A shilling." "To whom then do the priests confess?" "To the bishop?" "What do they pay?" "A shilling." "And to whom does the bishops confess?" "To the pope." "What do they pay?" "A shilling." "To whom then does the pope confess?" "To God." "What does he have to pay?" "Nothing." The

boy paused a moment and said, "well then I guess I'll go to confession to God and save my shilling." The good father tried long and hard to make a good Catholic of me. But one day when he was quoting scripture that seemed to me a little fishy, I surprised him by saying, "Father, I can't believe a lie even when I tell it myself." And I tell you, friends, it took some courage to pull out of the old rut, give up the old ideas and paddle my own canoe.

I wish all the Seattle friends could have these reports read to them. It would rouse them. as they have roused me, to a better sense of their duties. But I came here only to listen. Another delegate from Seattle is here, who can talk. I yield to Dr. Sloan.

ADDRESS OF DR. T. W. SLOAN.

This comes rather unexpectedly—and in answer to Mr. Kelly's remark that he would give way to one that could talk, I wish to say that Mr. Kelly very well knows that if there is one thing I cannot do, it is make a speech. I was about to say that this almost makes me wish that I had remained in Seattle; but in view of the splendid manner in which we have been entertained, that would not only be very selfish—it also would be untrue. I have listened with great interest to the reports of the year's work of the First Free Church, including the work of the Woman's Union, of the Sunday School and of the several other organizations under the auspices of the Church. Very gratifying indeed they are, showing, as they do, that the members of the Society are thoroughly in earnest and well organized for carrying on this work of education and philanthropy which they have undertaken. In Seattle we have, as yet, no Sunday School in connection with our young Society and until recently we had no organized ladies' association. Now I am glad to be able to announce that we have a "Woman's Union" similar to yours, and no doubt the Sunday School and other auxiliary movements will speedily follow. At your next annual meeting we will give you a better account of ourselves than we are able to do at this.

LETTER FROM E. N. FULLER.

Mr. E. N. Fuller, the oldest resident member of the Society,

unable to be present at the festival, sent a brief word, by mail, which may be fitly printed as part of the proceedings.

TACOMA, January 6, 1902.

My Dear Sir:

In truth, love and charity; wishing the church many more decades of its progressive career. The world is coming to our spiritual human standard as rapidly as religious and social trammels are loosened. EDWARD N. FULLER.

Mr. A. W. Martin, Tacoma,

THIRD ANNUAL FESTIVAL

OF THE

SEATTLE SOCIETY FOR UNIVERSAL RELIGION.

The third annual festival of this Society was held in Elks' Hall on Sunday evening, immediately after the delivery of Mr. Martin's discourse. Nearly four hundred were in attendance. Six persons represented the Tacoma Society, Mr. and Mrs. F. W. Low, Mr. and Mrs. Wm. Sumner, Mrs. Alfred W. Martin and Dr. Alice M. Smith. The occasion was regarded by one and all as the most successful of its kind in the history of the Society. The providing of light refreshments by the the Woman's Union contributed greatly to the social features of the evening. Before adjournment three trustees were elected to replace those whose term had expired. The newly elected members of the board are Jacob Furth, (re-elected), Leo Kohn and Richard Osborn. Besides the addresses and the treasurer's report, musical selections were contributed by Mrs. Hoffman, Miss Williams and Mr. F. Coombs.

ADDRESS OF VICE-PRESIDENT, JOHN ARTHUR.

I see little necessity of Mr. Martin's request that I call this meeting to order. It looks to me like a very orderly meeting already. I am glad to see so very large an attendance at the close of the third year of Mr. Martin's ministrations in Seattle. Those who have attended his discourses in this city will cordially bear me out in saying that they have been of an elevating character, full of learning, replete with instruction, and particularly free from expressions which

could possibly grate on the feelings of our friends and neighbors who do not agree with us. Nowhere else in the State of Washington, nor in my opinion on the Pacific coast, has any congregation or society enjoyed in the past three years so high an intellectual treat as has been enjoyed by the listeners to Mr. Martin's discourses. The rapid growth of this Society bears testimony to the appreciation felt for him and them.

I am particularly pleased at the recent organization of the WOMAN'S UNION as an auxiliary of the Society. In affairs of business, in secret societies, in politics, in diplomacy and in wars, we men get along fairly well without the assistance of women; but when it comes to carrying on social organizations or societies partaking of a spiritual character or mission, we make very little progress without them; that sort of work seems to be their long suit. The ladies of this Union will have charge of you when these preliminary exercises are over, and I am sure they will give a good account of themselves.

Last Monday evening they had a like festival in Tacoma, and I am glad to learn that two of our members, Dr. T. W. Sloan and Mr. M. Kelly, fitly represented us, and distinguished themselves by making two excellent speeches. Our Tacoma friends are more extensively represented here to-night; and on behalf of this Society and of the Woman's Union, I tender to them a most hearty welcome. I take the liberty to call on Mr. F. W. Low to respond for the members of the First Free Church of Tacoma.

ADDRESS OF F. W. LOW.

It gives me very great pleasure to be with you here to-night and on such an interesting occasion. As you are doubtless aware we had our anniversary roll-call of the Tacoma Society a few evenings since and it was a most enjoyable event, and I can only wish that you all may have as good a time to-night as we had then.

I am by no means a speaker, my usual work before the public being to play the organ at Mr. Martin's services; but as a visitor from the Tacoma Society he has induced me with his usual engaging persuasiveness to appear before you and say a few words. I can only repeat what I have already said and wish you all a very

happy time, but before sitting down I would like to remind you and your chairman that there is one other place in the State of Washington where it is granted to many of us to listen with pleasure and profit to the fine discourses of Mr. Martin and that is in a little town not very far away called Tacoma.

REPORT OF THE TREASURER—R. R. GEORGE.

In submitting to the Society at this time, a report of its financial condition, it must be understood that our fiscal year will not end until the last Sunday in May, and this statement includes only the period commencing with September 22nd, 1901, and ending December 31st. It is only designed to show how we are progressing and to indicate what we may reasonably expect to achieve during the present year.

Last May we closed our year with all debts paid and a balance of cash in our treasury amounting to $59.08. Since the opening of this season, in September, we have received in cash $353.18 and disbursed $184.50 leaving a balance of cash on hand amounting to $168.68

There is due on delinquent subscriptions $80.85, which I think can be collected without much difficulty, and when added to our cash brings our assets up to $249.53. Our only liabilities are for rent and salary amounting to $183, which shows a preponderance of assets in the sum of $66.53.

While this showing is not as favorable as the trustees would like it to be, there is this to be considered, viz., that the pecuniary support given to our movement this season has been almost wholly spontaneous. We have made no effort, worth mentioning, to induce those interested in our movement to become subscribers. This unsolicited support and gratifying solvency is in marked contrast to our early experiences in building up this society, when, notwithstanding our frequent and strenuous efforts to sustain our treasury, our first treasurer was only able to transfer to me upon my succession to him in this office a cash balance of nineteen cents and liabilities for considerably more than one hundred dollars.

I feel assured that we will easily meet all demands upon us during the remainder of this season, and should we exert ourselves

as heretofore a handsome cash balance might be realized for the extension of our movement in the future.

ADDRESS OF RICHARD OSBORN.

I assure you the position in which I find myself is quite embarrassing. In the first place I am not accustomed to talking to a congregation, and in the next place I am before an audience that has been listening to Mr. Martin; a master of the language, a ripe scholar; one whose wise and fluent words have delighted and instructed us all. Here where the spirit of freedom and tolerance abounds we can afford to be honest and frank in the expression of our convictions on any subject of a religious nature. It is hard for me to understand how there can be any claim made for the existence either of religion or respectable morality without honesty. The word "honesty" means more than any other word in our language that pertains to our moral duties. We should not only be honest with each other, but above all should be honest with ourselves. When I was a boy I remember hearing preachers tell of and explain the miracles and other supernatural things that were once the common stock of religious teachers. I learned afterwards that I had been deceived. This led me to doubt everything the preachers told me. In this I was wrong. It does not necessarily follow that because we find unreasonable things in the scriptures and things that the educated portion of mankind now rejects as untrue, that there is nothing good in the Bible. Every one should read the Bible and no man has the right to claim to be educated without familiarity with the Bible. The truth needs no miracles; it needs nothing supernatural to sustain it.

Since I was a boy there has been a great change effected in sermons and in pulpit manners. Then a preacher was expected (and he never fell short of it) to make his congregation smell brimstone every Sunday. In order to bring sinners to repentance he must assume a whining, doleful tone and use every art then known to work upon the feelings of the people. A preacher who could not make his congregation cry was a failure. I recall the case of a young man who lived near a church presided over by one of the old-fashioned preachers and whose mother was one of the most devout members. John, the young man, had been

off to school and had learned something and that gave him a dislike for the sermons of the family pastor. John, being at home on a vacation one Sunday, his mother was greatly distressed because her dear son insisted on staying at home and reading a book, instead of going to church. After church the good mother returned and said to John "My dear John you should have been to church to hear that sermon. It was the most powerful sermon I ever heard; everybody cried." John looked up from his book and said: "That's nothing; I can make you cry, mother." "No you can't, John." Then John, in almost exact imitation of the tone and manner of the pastor, said: "My dear mother, while you were gone to church to-day, when all things seemed to be under the influence of the holy Sabbath, a wood-chuck started across the barn yard and old dog Touse saw the wood-chuck and the wood-chuck ran, and the old dog ran after the wood-chuck, then old dog Touse caught the wood-chuck and shook it all to pieces, and the blood of that poor wood-chuck was scattered all over the barn-yard." By this time the tears were streaming down the cheeks of the good old mother and John said, "There, mother, you are crying now." "Yes," she said as she sobbed, "it was that heavenly tone, John; I did not believe that you had it."

Another change in the preaching of to-day marks a great improvement. The world was pictured to us as a vale of sorrow. It was considered sinful for anybody to enjoy himself. Life was a dreary sojourn on earth and our happiness in the future was to be measured by the suffering endured while living. We were taught that we were born in sin and that an angry, jealous and vengeful God was storing up his wrath against us. Death was approached with fear and horror, because of the uncertainty of pleasing God and the uncertainty of everlasting punishment if we failed to please Him. Enlightened humanity has advanced beyond this and has learned to believe that there should be happiness in this world and that the true philosophy of life is to be happy yourself and make others as happy as you possibly can. I believe in the new doctrine and this Society is fulfilling a very important mission in the dissemination of that doctrine. With the following lines, written for the occasion, I will close:

THEN AND NOW.

This earth was once a dark foreboding gloom.
The only road to joy led through the tomb
And man was taught to shun life's pleasures well,
Or pay the forfeit in eternal hell.

The vale of Death then black with shades of night
Was spanned across by beaming rays of light
Which pierced the sable hearts of demons there,
And changed their frightful forms to viewless air.

The vengeful, angered God our fathers praised,
Has left his throne and in his place we've raised
A God of love who has no angry frown,
Nor sword of wrath; but Freedom is His crown.

If God be just and kind, then God is Love
And man is not a slave to Him above;
But free to love and free of limb and mind
And God-like most when most he loves mankind.

ADDRESS OF ALFRED W. MARTIN.

As the main object of our festival is to afford opportunity for further mutual acquaintance, I will be as brief as possible in giving you, as requested, an outline of the history of our movement in this city.

It was on the first Monday of October, 1898, that I made my initial trip from Tacoma to determine what possibilities there were for organizing in Seattle a society similar to the one in Tacoma. I knew no one to whom to go. Tacoma people I had asked for names could give me no help, except one man who mentioned a friend that he thought might prove to be interested in my project. On visiting him at his office and briefly stating the purpose of my call, I asked him for his opinion of the project. He replied, "my friend, I wouldn't touch a thing like that with a ten foot pole." Whither to go next I knew not. While standing outside the office waiting for a car, it occurred to me that perhaps a certain Unitarian banker I had met two years ago, might give me the name of some one with whom to make a successful start in my scheme. And just here let me say that from the day our movement was organized I have made it my constant care and purpose to promote rather than hinder the Unitarian cause in this city. I have sent several people

to the Unitarian church already, and twice prevented signers of our membership book, in the act of enrolling themselves, on hearing that they had previously formed Unitarian connections. I can count quite a number of attendants at the Unitarian church who went there because I told them it was the place for them. And such former Unitarians as are now with us, joined because they felt that they had outgrown the Unitarian position.

Well, the Unitarian banker I called on, after hearing my proposition, expressed his unqualified approval of it, and frankly declared that he regarded it "a distinct advance" upon Unitarianism. "Let us go across the street," he said, "and call on a friend of mine who will, I think, give us his help." We did so, and in ten minutes I had a corporation lawyer and a banker as advisers and co-operators. I now felt that success was in sight. On each of the following Mondays I repeated my visit to the city, gradually securing more names on my list of co-operators till enough were secured to justify holding two preliminary lectures to test public interest in the cause. Never shall I forget the invaluable aid rendered by Vice-President Arthur during those Mondays in which I was seeking the acquaintance of Seattle's unchurched liberals. Freely he gave of his precious time to help me in my efforts, and but for his magnanimous help I doubt whether the movement could have been launched as soon and successfully as it was.

Collins' Hall was selected for the two preliminary lectures and Mr. E. C. Hughes kindly consented to preside. Long before the hour for the delivery of the first lecture, (Nov. 20th,) the hall was crowded to overflowing and hundreds went away unable to gain entrance. "The World's Great Religions" was the subject selected for this first lecture and "The Religion of the Future" for the second. It was evident that larger quarters were necessary, and accordingly Ranke Hall was hired for the second lecture and retained for Sunday evening lectures throughout the season till the summer vacation. On Sunday, March 12th, organization was effected as the result of a series of preliminary week-day meetings looking to that end. Twenty-two names for the organization were proposed and finally by unanimous vote it was called the "Seattle Society for Universal Religion." E. C. Hughes was elected president, Jacob Furth vice-president, E. O. Graves treasurer, and W.

F. Braggins secretary, the remaining five trustees being Geo. W. Dickinson, Griffith Davies, Richard Winsor, Joseph B. Porter.

In the autumn the Society moved from Ranke Hall to the most central location in the city, the Grand Army Hall at the corner of Second avenue and James street. But here it was found that a variety of outside noises made it imperative to move to quieter quarters, even though less central. Very fortunate we were to be able to secure this Elks' Hall in which we have since held our Sunday meetings, practically as central as the one we last left. The purchase of two hundred and forty extra chairs and one hundred and fifty copies of "Hymns in harmony with modern thought" for use at the meetings, marked a distinct forward step in our history. And last month another mark of progress was indicated by the formation of a ladies' auxiliary or "Woman's Union" with Mrs. J. M. E. Atkinson as its president, and of whose good work, in a social way, we shall have evidence when the refreshments are served. The next step in view is the organization of a Sunday School which I hope will be effected in the fall.

When I look back over the three years of our corporate existence and recall the difficulties under which we have labored to maintain this Society, I feel that we have ample cause for rejoicing. And sure I am that if you grant me the same loyal co-operation that I have gratefully received in the past, our movement will go on from strength to strength and become more and more of a power for good in the community, more and more a movement that we shall feel increasing pride in being connected with.

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